# 1AC v Dulles NB – TOC R2 – Paranoia

## Paranoia

### Parnoia

#### White supremacy allows us to normalize the systematic ways of black on black violence that results in an internalized racism and fear for the other Ta-Nheisi Coates gives his personal experience:

Coates, Ta-Nehisi. Between the world and me. Text Publishing, 2015.

I remember being amazed that death could so easily rise up from the nothing of a boyish afternoon, billow up like fog. I knew that West Baltimore, where I lived; that the north side of Philadelphia, where my cousins lived; that the South Side of Chicago, where friends of my father lived, comprised a world apart. Somewhere out there beyond the firmament, past the asteroid belt, there were other worlds where children did not regularly fear for their bodies. I knew this because there was a large television resting in my living room. In the evenings I would sit before this television bearing witness to the dispatches from this other world. There were little white boys with complete collections of football cards, and their only want was a popular girlfriend and their only worry was poison oak. That other world was suburban and endless, organized around pot roasts, blueberry pies, fireworks, ice cream sundaes, immaculate bathrooms, and small toy trucks that were loosed in wooded backyards with streams and glens. Comparing these dispatches with the facts of my native world, I came to understand that my country was a galaxy, and this galaxy stretched from the pandemonium of West Baltimore to the happy hunting grounds of Mr. Belvedere. I obsessed over the distance between that other sector of space and my own. I knew that my portion of the American galaxy, where bodies were enslaved by a tenacious gravity, was black and that the other, liberated portion was not. I knew that some inscrutable energy preserved the breach. I felt, but did not yet understand, the relation between that other world and me. And I felt in this a cosmic injustice, a profound cruelty, which infused an abiding, irrepressible desire to unshackle my body and achieve the velocity of escape. …. The revelation of these forces, a series of great changes, has unfolded over the course of my life. The changes are still unfolding and will likely continue until I die. I was eleven years old, standing out in the parking lot in front of the 7-Eleven, watching a crew of older boys standing near the street. They yelled and gestured at…who?…another boy, young, like me, who stood there, almost smiling, gamely throwing up his hands. He had already learned the lesson he would teach me that day: that his body was in constant jeopardy. Who knows what brought him to that knowledge? The projects, a drunken stepfather, an older brother concussed by police, a cousin pinned in the city jail. That he was outnumbered did not matter because the whole world had outnumbered him long ago, and what do numbers matter? This was a war for the possession of his body and that would be the war of his whole life. I stood there for some seconds, marveling at the older boys’ beautiful sense of fashion. They all wore ski jackets, the kind which, in my day, mothers put on layaway in September, then piled up overtime hours so as to have the thing wrapped and ready for Christmas. I focused in on a light-skinned boy with a long head and small eyes. He was scowling at another boy, who was standing close to me. It was just before three in the afternoon. I was in sixth grade. School had just let out, and it was not yet the fighting weather of early spring. What was the exact problem here? Who could know? The boy with the small eyes reached into his ski jacket and pulled out a gun. I recall it in the slowest motion, as though in a dream. There the boy stood, with the gun brandished, which he slowly untucked, tucked, then untucked once more, and in his small eyes I saw a surging rage that could, in an instant, erase my body. That was 1986. That year I felt myself to be drowning in the news reports of murder. I was aware that these murders very often did not land upon the intended targets but fell upon great-aunts, PTA mothers, overtime uncles, and joyful children—fell upon them random and relentless, like great sheets of rain. I knew this in theory but could not understand it as fact until the boy with the small eyes stood across from me holding my entire body in his small hands. The boy did not shoot. His friends pulled him back. He did not need to shoot. He had affirmed my place in the order of things. He had let it be known how easily I could be selected. I took the subway home that day, processing the episode all alone. I did not tell my parents. I did not tell my teachers, and if I told my friends I would have done so with all the excitement needed to obscure the fear that came over me in that moment. …. Dr. Jones was asleep when the phone rang. It was 5 A.M. and on the phone was a detective telling her she should drive to Washington. Rocky was in the hospital. Rocky had been shot. She drove with her daughter. She was sure he was still alive. She paused several times as she explained this. She went directly to the ICU. Rocky was not there. A group of men with authority—doctors, lawyers, detectives, perhaps—took her into a room and told her he was gone. She paused again. She did not cry. Composure was too important now. “It was unlike anything I had felt before,” she told me. “It was extremely physically painful. So much so that whenever a thought of him would come to mind, all I could do was pray and ask for mercy. I thought I was going to lose my mind and go crazy. I felt sick. I felt like I was dying.” I asked if she expected that the police officer who had shot Prince would be charged. She said, “Yes.” Her voice was a cocktail of emotions. She spoke like an American, with the same expectations of fairness, even fairness belated and begrudged, that she took into medical school all those years ago. And she spoke like a black woman, with all the pain that undercuts those exact feelings. I now wondered about her daughter, who’d been recently married. There was a picture on display of this daughter and her new husband. Dr. Jones was not optimistic. She was intensely worried about her daughter bringing a son into America, because she could not save him, she could not secure his body from the ritual violence that had claimed her son. She compared America to Rome. She said she thought the glory days of this country had long ago passed, and even those glory days were sullied: They had been built on the bodies of others. “And we can’t get the message,” she said. “We don’t understand that we are embracing our deaths.” I asked Dr. Jones if her mother was still alive. She told me her mother passed away in 2002, at the age of eighty-nine. I asked Dr. Jones how her mother had taken Prince’s death, and her voice retreated into an almost-whisper, and Dr. Jones said, “I don’t know that she

#### We live in a world where when black people die in Charleston, we get Obama singing Amazing grace and its all good. After San Bernadino, we get executive order for gun legislation. Despite the geographical distances, places like Chicago, Newark, and Detroit are still stuck within cycles of internal violence within their communities. SOMETHING NEEDS TO BE DONE ABOUT THIS – rather than theorize about how there is internal violence, a material approach to dealing with it on a micro and macro level needs to be discussed. Which is why the roll of the ballot is best paradigmatic approach to deconstructing antiblackness.

#### The roll of the judge is to unlearn exclusionary practices.

Dr. Tommy J. **Curry 1***The Cost of a Thing: A Kingian Reformulation of a Living Wage Argument in the 21st Century*. 20**14**

Despite the pronouncement of **debate** as an activity and intellectual exercise pointing to the real world consequences of dialogue, thinking, and (personal) politics when addressing issues of racism, sexism, economic disparity, global conflicts, and death, many of the discussions concerning these ongoing challenges to humanity are fixed to a paradigm which **sees** the adjudication of **material disparities and sociological realities as the conquest of one ideal theory over the other**. In “Ideal Theory as Ideology,” Charles Mills outlines the problem contemporary theoretical-performance styles in policy debate and value-weighing in Lincoln-Douglass are confronted with in their attempts to get at the concrete problems in our societies. At the outset, Mills concedes that “ideal theory applies to moral theory as a whole (at least to normative ethics as against metaethics); [s]ince ethics deals by definition with normative/prescriptive/evaluative issues, [it is set] against factual/descriptive issues.”At the most general level, **the** conceptual **chasm between** what emerges as ***actual* problems** in the world (e.g.: racism, sexism, poverty, disease, etc.) **and how we frame such problems** *theoretically*—the assumptions and shared ideologies we depend upon for our problems to be heard and accepted as a worthy “problem” by an audience—**is the most obvious call for an anti-ethical paradigm**, since such a paradigm **insists on the actual as the basis of what can be considered normatively**. Mills, however, describes this chasm as a problem of an ideal-as-descriptive model which argues that **for any** actual-empirical-observablesocial phenomenon (P), an ideal of (P) is necessarily a representation of that phenomenon. In the idealization of a social phenomenon (P), one “necessarily has to abstract away from certain features” of (P) that is observed before abstraction occurs. **This gap between what is *actual***(in the world), **and what is represented** by theories and politics of debaters proposed in rounds **threatens any real discussions about the concrete nature of oppression and the racist economic structures which necessitate tangible policies and reorienting changes in our value orientations**. As Mills states: “What distinguishes ideal theory is the reliance on idealization to the exclusion, or at least marginalization, of the actual,” **so what we are seeking to resolve on the basis of “thought” is in fact incomplete,** incorrect, **or** ultimately **irrelevant to the actual problems which our “theories” seek to address**. Our attempts to situate social disparity cannot simply appeal to the ontologization of social ph,enomenon—meaning **we cannot suggest that** the **various complexities of social problems** (which are constantly emerging and undisclosed beyond the effects we observe) **are totalizable by** any **one set of theories within an ideological frame** **be it our most cherished notions of Afro-pessimism, feminism, Marxism,** or the like. At best, theoretical endorsements make us aware of sets of actions to address ever developing problems in our empirical world, but even this awareness does not command us to *only* do X, but rather do X and the other ideas which compliment the material conditions addressed by the action X. As a whole, debate (policy and LD) neglects the need to do X in order to remedy our cast-away-ness among our ideological tendencies and politics. How then do we pull ourselves from this seeming ir-recoverability of thought in general and in our endorsement of socially actualizable values like that of the living wage? It is my position thatDr. Martin Luther King Jr.’s thinking about the need for a living wage was a unique, and remains an underappreciated, resource in our attempts to impose value reorientation be it through critique or normative gestures) upon the actual world. In other words, King aims to reformulate the values which deny the legitimacy of the living wage, and those values predicated on the flawed views of the worker, Blacks, and the colonized (dignity, justice, fairness, rights, etc.) used to currently justify the living wages in under our contemporary moral parameters.

#### As per internal violence in communities, Paranoia is forced into the psyche of black people in America, self-alienation and allows radical rates of death within their communities to be absurdly high.

Ferdman, **Robeto 14** The Racial Divide In Americas Gun Deaths. 2014. <<https://www.washingtonpost.com/news/wonk/wp/2014/09/19/the-racial-divide-in-americas-gun-deaths/>>

Gun violence is disproportionately affecting the country's African American population. Black Americans are more than twice as likely to die from gun violence than whites, [according to a new study](http://bmjopen.bmj.com/content/4/9/e005628.full.pdf+html) that surveyed more than a decades' worth of data from the Centers for Disease Control and Prevention. Between 2000 and 2010, the death rate due to firearm-related injuries was more than 18.5 per 100,000 among blacks, but only nine per 100,000 among whites. For Hispanics, it was just over seven per 100,000, and for all other races it was just below 3.5 per 100,000. The racial divide is even more prominent on state and district levels. In Washington D.C., for instance, the death rate associated with firearms is more than thirteen and a half times for African Americans what it is for whites. No state has as wide a gap as New Jersey, where black people are four and a half times as likely to die from gun violence than whites. In Illinois, the state with the second largest divide, African Americans are roughly four and a quarter times as likely; in Massachusetts, the third most divided, black people are just over four times as likely; and in Michigan, the fourth most divided, black people are just under four times as likely.

#### Results replicate in our home town of Newark

Coleman, **Vernal. 6** murders in a week: How Newark is responding to summer homicide surge. 2015. <http://www.nj.com/essex/index.ssf/2015/08/59\_newark\_homicide\_surge.html>

Six killings in as many days last week left Newark city officials searching for a response. To help curb the rising death toll, Newark Police Department Director Eugene Venable emptied the cupboard, reassigning over 100 administrative department officers from desk to street duty. Despite the killings, Venable and other city officials vouch for Newark as a safe city. With the exception of shootings and rape, overall crime is down, Venable said in a Aug. 21 interview with NJ Advance Media. And the decision to temporarily reassign administrative officers was less about fighting crime than combating the perception that violent crime is on the rise in the state's largest city, he said. "When people hear that there were so many shootings in such a short amount of time, they start being fearful," Venable said. "The overall goal is that we want people to feel safe and know that crime is not out of control in Newark." Recent crime statistics would seem to back him up. The city's overall crime complaint total, which includes robbery, aggravated assault and auto-theft, is eight percent lower than the 2014 year-to-date total, according to an Aug. 16 internal summary obtained by NJ Advance Media. But the statistics reflect only the crime that's actually reported, said James Stewart, president of the Newark Fraternal Order of Police. "The cops in the street know crime isn't down," he said. "The reality is there are not enough cops to respond to the calls for services, and those people don't wait around forever. If no report is taken, nothing gets added to the statistics." What the department's internal stats do include, however, are homicides. Six people were killed last week in a surge of fatal shootings and other homicides, [five of them in a span of roughly 36 hours](http://cloud.siteencore.com/v1/loading.html#rotftwetu=aHR0cHMlM0EvL3d3dy5nb29nbGUuY29tLw%3D%3D&ibothsahtrtd=aHR0cCUzQS8vd3d3Lm5qLmNvbS9lc3NleC9pbmRleC5zc2YvMjAxNS8wOC9hdXRob3JpdGllc19pbnZlc3RpZ2F0ZV9maWZ0aF9uZXdhcmtfaG9taWNpZGVfaW5fNC5odG1s&shtlp=aHR0cCUzQS8vd3d3Lm5qLmNvbS9lc3NleC9pbmRleC5zc2YvMjAx). The killings shot Newark's 2015 homicide total to 59, pulling the city even with its 2014 year-to-date total. [Fatal shootings](http://cloud.siteencore.com/v1/loading.html#rotftwetu=aHR0cHMlM0EvL3d3dy5nb29nbGUuY29tLw%3D%3D&ibothsahtrtd=aHR0cCUzQS8vd3d3Lm5qLmNvbS9lc3NleC9pbmRleC5zc2YvMjAxNS8wOC92aWN0aW1faW5fZGF5bGlnaHRfbmV3YXJrX3Nob290aW5nX2lkZW50aWZpZWRfYXNfNC5odG1s&shtlp=aHR0cCUzQS8vd3d3Lm5qLmNvbS9lc3NleC9pbmRleC5zc2YvMjAx) recorded in the days since again forced the total upward. As of August 29, the total stood at 62, according to Anthony Ambrose, Essex County Prosecutor's Office Chief of Detectives. Meanwhile, shootings have surged since the year's first quarter. According to the summary, there were 203 shooting incidents in Newark as of Aug. 23. At the same point in 2014, the city recorded just 163. The number of persons injured in shootings has spiked, as well. As of Aug. 23, 249 people had been injured by a gunshot in Newark, a 30 percent increase over the total at that the same point in 2014.

#### We don’t have gun laws to help black on black crime because even though white Americans know it would benefit them and black people, antiblack illogical prejudice stops them from implementing the regulation. Bottom line—if there was white on white violence like it is in Chicago or Newark, the 2nd amendment would have been abolished years ago by a republican president and republican congress years ago.

**Obrien 13:**

**O’Brien,** Forrest, Lynott and Daly—20**13** [Kerry, Walter, Dermot, Michael, “Racism, Gun Ownership and Gun Control: Biased Attitudes in US Whites May Influence Policy Decisions,” PLOS One 8.10 (2013): 1-10, 9]

Notwithstanding these limitations, the results indicate that **symbolic racism is associated with gun-related attitudes and behaviours in US whites**. The statistics on firearm-related suicides and homicides in the US might reasonably be expected to convince US citizens that action on reducing gun ownership and use would be beneficial to their health. Yet, US **whites oppose strong gun reform more than all other racial groups, despite a much greater likelihood that whites will kill themselves with** **their** **guns** **(suicide), than be killed by someone else [1]. Black-on-black homicide rates would benefit most from gun reform, and**, **quite logically,** **blacks support these reforms even if whites do not** [3,47]. **Symbolic racism appears to play a role in explaining gun ownership and paradoxical attitudes to gun control in US whites. In other words, despite certain policy changes potentially benefitting whites, anti-black prejudice leads people to oppose their implementation**. **This finding is consistent with previous research showing that symbolic racism is associated with opposition to US policies that may benefit blacks, and support for policies that disadvantage blacks, and critically, goes beyond what is explained by other important confounders. Gun-related deaths in the US are a significant public health concern, representing a leading cause of death, and are particularly prevalent from ages 15–54**. **Attitudes towards guns in many US whites appear to be influenced**, **like other policy preferences,** **by illogical racial biases**. **The present results suggest** **that** **gun control policies may need to be implemented independent of public opinion. The implementation of initially unpopular public health initiatives has proven effective for other public health threats** **(e.g., tobacco taxation, bans on smoking in public places, seatbelt use) that initially did not have widespread public and political support, but have eventually proven popular and have led to changes in attitudes** [48,49]. There remains considerable resistance in the US to even cursory gun controls, and the reasons for owning a gun and opposing gun reform (i.e., self-protection, safety, fear of crime) [4,5], are not supported by the evidence on gun-related harms. Clearly, other motives and attitudes must be driving such paradoxical views on guns. Future research needs to examine other less obvious, yet influential, sociocultural and psychological influences on gun ownership and control, as this evidence is sparse. Evidence on the psychological and sociocultural drivers of gun ownership and resistance to strong controls will in turn help inform educational campaigns (e.g., social marketing) that may aid public acceptance of appropriate policies in the interest of the US public’s health, and/or allow policy makers to implement good public health policy. The reinstatement of funding for research on gun control in the US should assist in these research endeavours.

#### And, internal violence is because of white supremacy—the 1AC is a critique of the structure of the federal housing administration and the projects which trap black people into violent communities forcing them to fight just for survival.

**Wilson 90** Assistant Prof of Psychology City U of New York 2k11 Amos; “Black on Black Violence: The Psychodynamics of Black self-Annihilation in service of white domination” original publication 1990

**Black-on-Black criminality and violence represents quests for power and outraged protests against a sense of powerlessness and insignificance. They are protective fetishes used to defend against feelings of helplessness and vulnerability. Black-on-Black violence is reflective of vain attempts to achieve basic, positive human ends in a negative environment, by negative means. It represents an often misguided,** furious **struggle for self-affirmation** by many African Americans while entangles in a White American-spun spider’s web specifically designed and constructed to accomplish their dis-affirmation. Black-on-Black violence and criminality are rooted in “positive” White American values –irrational quests for power, prestige, possession, affection, and acceptance among peers so as to secure illusory reassurances against anxiety, self-contempt, and feelings of inferiority. They are rooted as well in attempts to protect against exploitation by others also caught up in the same rapacious social environment generated and sustained by egregious White American values.

#### Thus the Plan: 50 States of the United States ought to ban the private ownership of handguns.

#### DC Ban proves— The 1AC is in direct accordance with the demands of black communities.

**De Leeuw 09:**

De Leeuw, Michael B., et al. "Ready, Aim, Fire? District Of Columbia V. Heller And Communities Of Color." Harvard Blackletter Law Journal 25.(2009): 133-179. Academic Search Premier. Web. 22 Apr. 2016.

**Pas**sage of the Firearms Control Act was one of the first acts of the District Council after the establishment of home rule.(FN193) It was enacted by a majority African-American City Council,(FN194) which itself was elected by an overwhelmingly majority African-American electorate.(FN195) More recently, the District's gun laws have been enforced by a majority African-American Metropolitan Police Force,(FN196) which has been overseen by African-American Police Chiefs for twenty-eight of the thirty-three years since the gun control laws were passed.(FN197) The District's firearms regulations were not pushed through by a fearful, paternalistic, or deliberately oppressive minority. Polling data shows overwhelming (around 75 percent) support for the gun control laws among D.C. residents, both when the laws were enacted(FN198) and today.(FN199) In the 1975 survey, a large majority of both African Americans and whites supported the ban, with 66 percent of African Americans supporting a total ban on the sale of handguns, and 10 percent more supporting limits on the sale of handguns.(FN200) In the District, at least, far from being a tool for oppression of African Americans by Whites, the handgun ban was a means chosen by an African-American electorate to prevent violence against its own members. Ironically, although Cottrol and Diamond characterize gun control laws as a racist imposition by a white majority, the Heller decision effectively silenced the democratic will of a majority African-American electorate.

#### **And, racist-over criminalization exists, but that is a problem with enforcement, not the desirability of gun laws by black communities. Rather than abandoning any measure to stop crime, priorities simply need to change to dealing with enforcement. This only happens when we implement gun bans in combination with the community and their values and concerns that work together to get gun laws passed and deal with criminalization.**

**De Leeuw 2:**

De Leeuw, Michael B., et al. "Ready, Aim, Fire? District Of Columbia V. Heller And Communities Of Color." Harvard Blackletter Law Journal 25.(2009): 133-179. Academic Search Premier. Web. 22 Apr. 2016.

Although Cottrol and Diamond add an important perspective to the debate over gun control, the fact that early firearms regulations grew in part out of racist motives is simply not relevant to contemporary gun control laws, for several reasons. First, the context surrounding gun control laws has changed dramatically -- early firearms restrictions were often adopted within the context of de jure segregation as a means of reinforcing racial inequality; contemporary gun control laws, by contrast, have typically been enacted with the participation and support of minority communities. Second, the proposition that a greater prevalence of firearms would improve public safety in minority communities is dubious at best. While there is admittedly mixed data on the effectiveness of gun control laws at reducing firearms-related violence, there is absolutely no reliable data showing an inverse relationship between rates of gun ownership and incidence of violent crime in urban areas. And finally, although we take seriously Cottrol and Diamond's argument about racially disparate enforcement of facially neutral firearms laws, this point speaks more to the way that existing criminal firearms laws are enforced and the penalties that are sought by prosecutors, rather than to the per se desirability of such laws. **A** change in priorities with respect to the enforcement of criminal firearms laws, rather than the wholesale abandonment of such laws, is the proper response to concerns about racially disproportionate enforcement. Each of these points is discussed in further detail below. […] Assuming that its ruling will be extended to non-federal actors, Heller represents a significant challenge to communities of color, and to everyone concerned with or affected by handgun violence. The United States' rate of firearms violence, which vastly outstrips that of any other developed nation, is already heavily concentrated in urban municipalities, and any weakening of firearms regulations in those areas could have devastating consequences. To be sure, the history of early firearms regulation is tainted by this country's history of slavery and Jim Crow. Even today, **many efforts to enforce criminal firearms laws have the effect of perpetuating racial inequalities**. **The** question, however, is whether these disparities counsel a reevaluation of criminal firearms laws. **We conclude that** they do not, because such disparities go to the manner in which criminal firearms laws are enforced and to our enforcement priorities, not to the desirability of gun control generally. While staunch civil libertarians may argue to the contrary, **we conclude that, as urban dwellers are the overwhelmingly disproportionate victims of firearms-related violence in this country,** citizens living in a given city are the best judges of whether, on balance, certain firearms regulations are desirable in that city. The Court's ruling in Heller is ominous because it threatens to make federal judges, and not ordinary citizens in urban areas, the decision makers as to what sorts of firearms regulations are reasonable.

**DC was extremely successful in reducing suicide and homicide both immediately after the ban as well as 30 years later**.

Stripped of context, the statistics cited above could be taken as evidence that restrictive firearms laws do not work. A closer look, however, strongly suggests that rates of firearm homicides and suicides might be even worse without the gun regulations in place in these cities. Urban environments have conditions and characteristics that make them especially prone to handgun violence, and while this means that rates of firearms violence tend to be higher in urban environments, it also means that these are exactly the types of areas that could most benefit from stringent firearm regulations. Indeed, the enactment of the handgun ban in the District thirty years ago was accompanied by an abrupt decline in firearm homicides in the District, but not elsewhere in the Metropolitan area.(FN119) In the approximately eleven years after the law took effect, gun-related homicides decreased by twenty-five percent, and gun-related suicides decreased by twenty-three percent.(FN120) A comprehensive study of the District's ban concluded that alternative explanations appeared implausible, and the results of the study strongly indicated that the District's ban, rather than a genera] reduction in the crime rate, "reduced gun-related suicides and homicides substantially and abruptly."(FN121) Although there was a rise in violent crimes in the District from 1980 to 1997, the entire nation experienced an increase in violent crimes during this period, largely due to the emergence of the crack cocaine market and related gang activity.(FN122) Thus, as the study of the District's handgun ban concluded, "[i]t is reasonable to assume that the restrictions on access to guns in the [D]istrict continued to exert a preventative effect even as homicide rates were driven up by conflict over drugs and other factors."(FN123) Other studies have also linked the reduction of handgun sales to a reduction in homicide rates. For example, one study found that the 1990 Maryland law banning the sale of so-called "Saturday Night Special" handguns was associated with an approximately eight percent reduction in firearm homicide rates in Maryland, translating to about forty lives saved per year.(FN124) We acknowledge, of course, that the empirical evidence concerning the effectiveness of gun control laws is not unequivocal.(FN125) Nevertheless, the studies, on balance, tilt in favor of the conclusion that the District's handgun ban resulted in a decrease in gun-related homicides and suicides.(FN126) Thirty years after enacting the handgun ban, the District has the lowest suicide rate in the nation.(FN127) The District has guns in only five percent of its homes, the lowest percentage in the nation.(FN128) The District has a lower suicide rate than that of any state in the United States, with just 33 suicides (a rate of 5.67 per 300,000 people) in 2005.(FN129) Approximately ten of these suicides were committed with a firearm.(FN130)

#### The firearm makes internalized racism deadly. The gun is the tool in which that racism gets explicate din the real world, getting rid of the tool decreases the chance for that fear to turn into material death.

Payton 14, Erica D. Firearm Violence in the African American Community: African American Legislators' Perceptions of Firearm Violence Prevention Legislation. THE UNIVERSITY OF TOLEDO, 2014.

A negative perception of self is another risk factor for firearm violence that has been studied by several researchers [62,63]. A study of young African American males found that participants who had high levels of internalized racism were more likely to engage in delinquent and violent behaviors than those who had lower levels of internalized racism [62]. Bryant [62] described internalized racism as the acceptance of negative African American stereotypes [62]. This leads to “an experience of self-degradation and **self-**alienation, which incorporates shame of African identity and culture” [62, pp. 642]. In a study of 224 African American young males ages 14-19 years, their internalized racism (independent variable) and their willingness to engage in violence (dependent variable) were assessed. An analysis of the overall- propensity-for violence model found that internalized racism was a significant predictor of violence, having the largest effect size among all other **variables** which included: having delinquent friends, impulsive behavior and drug use. Conversely, age and racial salience were found to be protective factors against violence [62].

#### A national ban is key—without having regulations across the board, states with lax gun laws can get guns smuggled into places with already strict gun laws. So even though Chicago has strict gun laws, the neighboring states like Indiana just get guns into there. A national ban makes guns coming into the states more expensive and less desirable to get, which reduces the overall stream of handguns, also making handguns more expensive to buy.

Tony **Cook** October 28th, 20**15** Is Indiana to blame for Chicago's gun violence? Tony Cook is a writer for The Indianapolis Star <http://www.usatoday.com/story/news/politics/2015/10/28/lax-indiana-gun-laws/74740388/>

INDIANAPOLIS — **When President** Barack **Obama** **suggested that Indiana and other**[**states with few gun restrictions are to blame**](http://indy.st/1MheXCB)**for Chicago’s homicide problem, it rankled GOP leaders** here. The brief mention in the president’s nearly hourlong speech, which also included calls for criminal justice reforms and additional resources for police, came Tuesday during a national gathering of police chiefs in Chicago. Supporters of gun rights have cited the frequent shootings as evidence that strict gun laws, such as those in Chicago, don’t work. “Blaming Chicago’s crime problems on Indiana is unfortunate and inaccurate,” said Matt Lloyd, a spokesman for Republican Gov. Mike Pence. **Chicago police have long complained about a steady stream of illegal firearms from neighboring Indiana, where gun control laws are much weaker.** “**There are those who criticize any gun safety reforms by pointing to my hometown** as an example,” Obama said. “**The problem with that argument**, as the Chicago Police Department will tell you, **is that 60% of guns recovered in crimes come from out of state. You’ve just got to hop across the border.”** A report from Chicago **authorities found that nearly 60% of illegal guns recovered in the city from 2009 to 2013 were first sold in states with more lax gun laws**. **The largest portion came from Indiana, which accounted for 19% of the illegal guns in Chicago. The report blames Indiana’s lax gun laws, which allow gun owners to sell their weapons to other people without background checks or paperwork recording the sale.** “**This makes it incredibly easy for gun traffickers, violent offenders and other prohibited purchasers to buy guns undetected,”** the report said. However, **Indiana lawmakers have shown no appetite for tougher gun laws. While Chicago’s homicide count grew to nearly 400 so far this year, the Indiana legislature, where Republicans enjoy supermajorities, has rolled back restrictions.** Just this year, lawmakers repealed a prohibition on manufactured sawed-off shotguns and passed a law intended to inoculate gun manufacturers from an ongoing lawsuit filed by the city of Gary, about 30 miles southeast of Chicago in northwest Indiana. Those changes come on the heels of a measure last year allowing adults to keep guns locked in their vehicles in school parking lots. State Sen. Jim Tomes, a Wadesville Republican who authored the two most recent measures, called Obama’s comments “absolutely ridiculous.” “It doesn’t matter where the guns come from,” he said. “It’s a societal problem in Chicago. … I don’t know what in the world Indiana could have to do with their inability to deal with their criminal activity.”

## 1AR

We tell you that violence within black communities is created by self hatred and self degradation imposed by white supremacy. The 1nc claims of black queer violence is not outside the realm of the aff. Queer violence is perpetuated because it is seen as deviancy for imposed forms of masculinity or femininity. We do not claim to break these things down, neither does the alt. What we do is not only pinpoint why various forms of violence happen within communities via our Wilson and Payton evidence, but we also remove the tool through which physical violence is inflicted on black bodies.

E Wilson 90 – This straight turns the K- they Focus on the divisions of black oppression rather the Wilson 90 engage in how white supremacy forces them to be extra homophobia, result as a way in which pawns kill each other

E Payton 14 – The self hatred and negation of the self prompts people to result in violence, so issues in the black communities like homophobia are because people in these communities are viewed as deviant from norm conceptions of what blackness should be – payton turns the K because they reintrench that self hatred through violence

Curry FW – saying the state is bad is not enough to reject the affirmative—curry accepts the inveitblity of the state, but rather says in order to actually TALK about internal violence, and actually discussion how these deaths implicate families and communities, then they need to be at the center of our discussion – curry is not saying we need only policies, but rather take material approaches with community policies to make change

Line by line:

Solvency – E the delew evidence – the DC ban on handguns was voted for by an African-american electorate – proving that they might say policies bad but at the point where the people of the community are voting for legislation, we show it reduced death, then that’s a reason the aff is in direct accordance with black communities

Best link to rob – paradigmatic approach to deconstructing antiblackness

#### [Jackson] Thinking queerness as an identity, performance obscures the prior ontological queerness of blackness, which exists as the absolute index of otherness over and against which humanity and modernity vouchsafe their value and coherence. This failure to theorize gender and sexuality from the underside of the human is a failure to interrogate the very template of deviance that haunts queerness, ensuring anti-black homonormative identification. Queering isn’t the only way to challenge. Jackson 2k11:

Jackson 2011 [Zakiyyah, PhD candidate in African diaspora studies in the African American studies department at the University of California, Berkeley, “Waking Nightmares,” GLQ: A Journal of Lesbian and Gay Studies, Vol. 17, No. 2-3]

Marriott’s scholarship reminds us that **queer theory may unwittingly diminish its criticality if it fails to acknowledge the role antiblack racism plays in shaping the discursive practices of gender and sexuality. The violence that produces blackness necessitates that from the existential vantage point of black lived experience, gender and sexuality lose their coherence as normative categories**.8 Moreover, **as queer theory attempts to map a territory that encompasses an increasingly generalized nonnormativity, it may unwittingly overlook the function of blackness in modernity**, since the black body has been rendered the “absolute index of otherness.” 9 While particular nonblack sexual and gendered practices may be queered, **blackness serves as an essential template of gendered and sexual “deviance” that is limited to the negation** not of a particular practice but **of a state of being**. In other words, **there are no practices that an individual black person can take up that will settle once and for all the doubt that accompanies the assertion of a black humanity**. Marriott’s texts encourage us to interrogate the subject of feminist and queer theory rather than presume that a subject is always and already there. Marriott’s writing invites us to reflect on aspects of gendered and sexualized racial experience that often go unaccounted for in scholarly work on race, despite the efforts of black feminism and its theories of intersectionality. Feminists of color have encouraged us to think about gender and sexuality as they intersect with the particularities of race and embodiment. In the context of blackness, gender oppression not only circumscribes the life chances of women but also stratifies or suspends the category of manhood.10 Black men are seen as “excessively male and insufficiently masculine.”11 Historically, black men’s “inversion” has served as an alibi for their rape and castration, painful reminders that rape is, as feminists state, “about power” rather than contingent on an essentialized female vulnerability or an inherent male power. **Existential negation, which we refer to as “race”** in polite conversation, substantially complicates our theorization of “black patriarchy” and “black sexuality.” It **requires us to theorize gendered and sexual violence from the underside of “the human,” which arguably necessitates that we think about queerness as something other than an identity, gender, or even set of sexual practices. We might think of black queerness as an existential matter rather than as an attribution that accompanies only some black subjectivities**. Marriott reminds us that nonbeing is the existential burden facing black people under the conditions of (post)modernity and also the specter that haunts queer subjectivity. This is fitting considering that **the birth of “homosexuality” is inextricable from the rise of scientific authority and its racism. Fantasies of blackness,** particularly black female sexuality**, are the gendered and racial specters that haunt queerness — that from which homonormative subjects must distance themselves in order to be properly recognized as humans, as citizens, as subjects**. Despite prior interdictions on same-sex sexuality, it is only as recently as the late nineteenth century that sexual acts and desires became constitutive of identity: the homosexual becomes a type.12 In Siobhan Somerville’s “Scientific Racism and the Invention of the Homosexual Body,” she queries, “**is it merely a historical coincidence that the classification of bodies as either ‘homosexual’ or ‘heterosexual’ emerged at the same time that the United States was aggressively policing the imaginary boundary between ‘black’ and ‘white’ bodies?**”13 Somerville goes on to suggest the mutually constitutive effects of the bifurcated categories of race and sexuality, their structural interdependence and mutual production. Structures and methodologies that drove dominant scientific ideologies of race were subsequently taken up in the scientific pursuit of an emerging discourse of sexuality. Difference was thought to be a visualizable fact inscribed on the body; according to this logic, interiority could be read on the surface of the body’s anatomical markers. Racial difference seemed to hinge on and be most represented by the supposed differences of sexual appetites and anatomies, particularly those of the African female. Sexologists drew on fantasies of black female embodiment as their model of sexual deviancy and gender nonconformity. Racial comparative-anatomy methods were used to determine sexual definition, with a presumed similitude between “deviant” white bodies and the black body. The word homosexual itself seemed to conjure some anxieties about miscegenation, as the “barbarously hybrid word” was a mix of Latin and Greek, even referring to “shades of gender” and “sexual half-breeds.” 14 Reading Marriott in the context of feminist and queer theory offers new insight into the gendered and sexualized nature of blackness’s ontological negation, particularly the nonheteronormativity of race’s reproduction. **The negation of blackness is the foundation of ethics and politics**, even **of modern sociality itself; this negation overdetermines black practices as criminal, queer, nationally polluting, and pathological.**15

#### Gender turns Blacks against themselves striving for humanity, rather than recognizing colonial inhumanity. The question is not what gender am I, but if I am a human in the first place. WHEN HE SAYS SOCIETY AS A WHOLE IMPLIED GENDER- NO IT WAS EUORPEAN COLOANILISM.

#### Since gender is a construction of the West-- It doesn’t apply to Black bodies enslaved by European Colonialism.

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I understand the dichotomous hierarchy between the human and the non.human as the central dichotomy of colonial modernity. Beginning with the colonization of the Americas and the Caribbean, a hierarchical, dichotomous distinction between human and non-human was imposed on the colonized in the service of WestelTI man, It was accompanied by other dichotomous hierarchical distinctions, among them that between men and women. This distinction became a mark of the human and a mark of civilization. Only the civilized arc men or women, Indigenous peoples of the Americas and enslaved Africans were classified as not human in species-as animals, uncontrollably sexual and wild. The European, bourgeois, colonial, modern man became a subject/agent, fit for rule, for public life and ruling, a being of civilization, heterosexual, Christian, a being of mind and reason. The European bourgeois wornan was not understood as his complement, but as someone who reproduced race and capital through her sexual purity, passivity, and being homebound in the service of the white, European, bourgeois man. The imposition of these dichotomous hierarchies became woven into the historicity of relations, including intimate relations, In this paper I want to figure Ollt how to think about intimate, everyday resistant interactions to the colonial difference. When I think of intimacy here, I am not thinking exclusively or mainly about sexual relations. I am thinking of the interwoven social life among people who are not acting as representatives or officials. I begin, then, with a need to understand that the colonized became subjects in colonial situations in the first modernity, in the tensions created by the brutal imposition of the modern, colonial, gender system. Under the imposed gender framework, the bourgeois white Europeans were civilized; they were fully human. The hierarchical dichotomy as a mark of the human also became H normative tool to damn the colonized. The behaviors of the colonized and their personalities/souls were judged as bestial and thus non-gendcred, promiscuous, grotesquely sexual, and sinful. Though at this time the understanding

of sex was not dimorphic, animals were differentiated as males and females, the male being the perfection, the female the inversion and deformation of the male,2 Hermaphrodites, sodomites, viragos, and the colonized were all understood

to be aberrations of male perfection.

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It is important to note that often, when social scientists investigate colonized societies, **the search for the sexual distinction and then the construction of the gender distinction results from observations of the tasks performed by each sex. In so doing they affirm the inseparability of sex and gender characteristic** mainly of earlier feminist analysis. More contemporary analysis has introduced arguments for the claim that gender constructs sex. But in the earlier version, sex grounded gender. Often, **they became conflated: where you see sex, you will see gender and vice versa. But,** if I am right aboutthe coloniality of gender, in the distinction between the human and the non .. human, sex had to stand alone. **Gender and sex could not be both inseparably tied and racialized.** Sexual dimorphism became the grounding for the dichotomous understanding of gender, the human characteristic. One may well be interested in arguing that the sex that stood alone in the bestialization of the colonized, was, after all, gendered. What is important to me here is that sex was made to stand alone in the characterization of the colonized. This strikes me as a good entry point for research that takes coloniality seriously and aims to study the historicity and meaning of the relation between sex and gender. **The colonial "civilizing mission" was the euphemistic mask of brutal access to people's bodies through unimaginable exploitation,** violent sexual violation, control of reproduction, and systematic terror (feeding people alive to dogs or making pouches and hats from the vaginas of brutally killed indigenous females, for example). **The civilizing mission used the hierarchical gender dichotomy as a judgment**, though the attainment of dichotomous gendering for the colonized was not the point of the normative judgment. **Turning the colonized into human beings was not a colonial goal. The difficulty of imagining this as a goal can be appreciated clearly when one sees that this transformation of the colonized into men and women would have been a transformation not in identity) but in nature. But turning the colonized against themselves was included in the civilizing mission)s repertoire** of justi~ fications for abuse. Christian confession) sin) and the Manichean division between good and evil served to imprint female sexuality as evil) as colonized females were understood in relation to Satan) sometimes as mounted by Satan.